

BLE
SERMON

Preached on

PSALM 133. I.

On the First Day of *May*, 1707.

B E I N G

The Thanksgiving-Day,

Appointed by Her Majesty's special Command.

F O R

The wonderful, and happy Conclusion, of the
Treaty, for the UNION of Her Majesty's
Two Kingdoms, of *England* and *Scotland*, &c.

By RICHARD ENOCK, Master of Arts,
Rector of Stutton, in Suffolk.

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L O N D O N,

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To the Lady PARKER Wi-
dow, and Relict of Sir PHIL-
LIP PARKER, late of Ar-
warton-Hall, in the County of
Suffolk.

MADAM,

THE Design of publishing this Sermon is first, the same, with the preaching of it, that is, casting my Mite into the Treasury, and doing my Part (according to my mean Station) in the solemn Office, for the Day, appointed by Her Majesty's special Command, humbly to thank God, for the Blessed Union of the Two Kingdoms of England and Scotland. And if this Discourse shall, in the least, contribute, to promote Love, and Unity, Piety, and Loyalty, amongst any of Her Majesty's Subjects of Great-Britain, in this Her united Kingdom, I shall think my Labour well bestowed, whatever Reflections I may meet with, for the Boldness of this Publication, or the Weakness of the Performance. However, I will presume to make the same Apology for my self, as St. Jerome did against Ruffinus; Every Man offers, in God's Taberna-Exod. 35.
cle, according to his Ability; some offer Gold, and Sil-^{5, 6. & 25.}
ver, and precious Stones; others bring Silk, and Pur-^{1, 2, 3, 4, 5,}
ple, Scarlet, and fine Linnen. It is well (said he) if,
to shew our Good-will, we bring only Goats-Hair.

But, Madam, There is another Reason of my printing this Sermon; that is, to take an Opportunity, by this Dedication, to make a publick Acknowledgment of those

Epistle Dedicatory.

Favours, I have received from Your Good Ladyship, and Your most beloved Husband (we hope now with God) the late Sir Philip Parker, that Honourable Knight and Baronet. For although He was not my Patron, where I now am, yet I thankfully acknowledge, I was brought hither, in a great Measure, by his recommending me, to that Excellent Gentlewoman, Madam Anne Jermy, my Patroness, (who is, as I trust, also now in Heaven.)

I pray God to bless Your Son, the present Sir Philip, Camden's Britania, Lond. 1695. p. 371. that learned, and well accomplished Gentleman; not Ruth 4. 11. Gen. 6. 4. Numb. 1. 16. doubting, but He will deserve, as He doth inherit the Honours of his Ancestors, who, did worthily in Ephratah, and were famous in Bethlehem, and were in their Generations Men of Renown.

Your Ladyship well knoweth, that I have been fixed for above twenty Tears past, in a very small Country Village: And therefore such Rhetorical Flourishes, and high Strains of Eloquence, cannot be expected from me, as from those, who live in great Towns, and learned Universities; in refined Courts, or populous Cities, (as Plutarch told his Friend Serapion) where there is the Benefit of many Books, and other very great Advantages. But however, I humbly beg, this plain, but honest Discourse, may be kindly accepted, by Your Good Ladyship, from,

MADAM,

Sturton, May 10.
1707.

Your most obliged, humble

and obedient Servant,

Richard Enock.

To this is added another, if not the best, of the Confusions of the Psalms, which is to be found in the 13th Psalm.

PSALM CXXXIII. I.

Behold, how good and how pleasant it is, for Brethren to dwell together in Unity.

According to the Opinion of most, if not all Expositors (whether Papists, Lutherans, or Calvinists) the occasion of King David's inditing this Psalm, (which Junius and Tremellius call *Canticum Excellentissimum*, the most Excellent Song) is, with great Probability thought to have been, The sweet Union of all *Israel* and *Judah* in one Kingdom, under David's Royal Government. For David reigned in *Hebron*, over the House of *Judah*, seven Years and Six Months, before all *Israel* would acknowledge him their King. But at last, all *Israel* consented to crown David King in *Hebron*; whereupon it is generally believed, that he wrote this Psalm; highly extolling, the Unity and Concord of Brethren; of Brethren, in the same Kingdom, in the same Catholick Church, worshipping the same God.

As in the whole Psalm, there are three Verses, so out of them, we may observe these three General Parts.

First, A Proposition, Ver. 1. Behold, how good and how pleasant it is, for Brethren to dwell together in Unity.

Secondly, An Illustration of it, by two Comparisons, Ver. 2d. and the beginning of the 3d. It is like the precious Ointment upon the Head, that ran down upon the Beard, even Aaron's Beard, that went down to the Skirts of his Garments: As the Dew of Hermon, and as the Dew that descended upon the Mountains of Zion.

Thirdly,

The Blessed UNION.

Thirdly, A Confirmation of it, in the latter Part of the 3d. or last Verse. For there the Lord commanded the Blessing, even Life for evermore.

I shall at present discourse only of the General Theme, or Proposition, in the first Verse, *Bebold, how good and how pleasant it is, for Brethren to dwell together in Unity.*

In which Words, we may observe, the two ordinary Parts (according to Logicians) of every Sentence, or Proposition.

I. The Subject that is spoken to, and commended in the whole Psalm, *Brethren dwelling together in Unity*: Or, as *Lyranus* saith upon the Place, The Psalmist speaketh concerning the Union of the People of *Israel*, with one another in Love, under one King, and under the Worship of one God, The *Chaldee* paraphraseth it, by their dwelling in *Sion* and *Jerusalem*, like two Brethren together.

II. The Predicate; or what is said of, or attributed to, this dwelling together of Brethren in Unity; and that is double, *It is good; it is pleasant*.

The true meaning of which, I shall endeavour to shew after I have discoursed of the Subject.

But before I come to that, we may observe the rhetorical, elegant, and affectionate Manner, how this Goodness and Pleasantness is given to Brethren dwelling together in Unity, in these two first Words, *Bebold; How.*

The first Word, *Bebold*, tells us it is given to it;

1. By way of manifest and plain Indigation, or Pointing at it; or, as it were, subjecting it clearly to the Eye: As though King *David* had said, Behold; but do you not by this time see, when by long Experience you have felt, and so can better compare, the Mischief of former Disagreements, and Dissentions, with the Comfort of the present Concord and Union: Behold, I say, do not you plainly by this time see, how good, and how pleasant it is, for us Brethren, now at last, to dwell together in Unity?

The Blessed UNION.

7

So that the first Word, *Behold,* doth not only move Attention, but elegantly point out the Remarkable Difference betwixt the Discord, wherein *Israel* and *Judah* had been involved, and the Concord and Union, to which under one King, they were now so happily restored.

2. By way of Admiration ; as though he had said, Behold, and Wonder ! But do you not see, how wonderfully good and pleasant it is, for Brethren to dwell together in Unity ?

Both which are almost, in the like manner expressed, by that second Word in the Text, *How* ; by way of Interrogation, and Question, *How Good ? How Pleasant ?* For that also expresseth,

I. The manifest and double Certainty of that Goodness and Pleasantness ; for such Interrogations are strong and double Affirmations : Such Questions, putting the thing out of question, as it were making any Body, him, that most doubted of it, Judge ; as if it were thus ; But how say you ? are not you satisfied, and convinc'd, that it is so ? I refer it to you ; Can you or any say, it is otherwise, but that it is good and pleasant for Brethren, to dwell together in Unity ?

2. Wonderful Unexpressibleness, in respect of the Dignity, or Measure of its Goodness and Pleasantness : *How Good ? And how Pleasant ?* As though he had said ; Truly so Good, and so Pleasant, as I can only wonder and admire at it, but I cannot fully express it and declare it.

And so I come to the Proposition.

I. I begin with the Subject of it, which is the Ground of all the rest ; and which all that follows in the Psalm, is referred to.

From whence we may observe,

That it is a special both Duty and Blessing, what Brethren dwell together in Unity.

For our better discoursing on this Subject, or Observation, it will be necessary to explain,

Fifth.

1. First, What Brethren are here meant.
Secondly, What is meant, by their dwelling together in Unity.

First, What Brethren are here meant: There is a threefold Brotherhood especially here meant; Natural, Civil, Religious.

1. Natural; of Brethren, Children of the same Parents, in the same Family, and Kindred. Thus *Cain*, and *Abel* were Brethren, and on this account a Brother's Blood cry'd louder. And *Abraham*, and *Lot*, though

Gen. 4. 9. in another Degree, were Brethren, but yet so, as that, upon that ground, *Abraham* desired that there might be no Strife between them; no, not so much as between their Servants; for (saith he) we are Brethren.

Gen. 13. 8. 2. Civil; Of Brethren, Members of the same Commonwealth, in the same Country, and under the same Government. Thus *Moses* saith to the two *Hebrews*, that strove, though it may be not akin, yet because *Hebrews*, Sirs, ye are Brethren; Why do ye wrong one to another?

Acts 7. 26. 3. Religious; Of Brethren, Members of the same Catholick Church; in which respect St. Paul is earnest, and professeth, there was utterly a Fault, amongst the *Corinthians*, that Brother went to Law with Brother, and that before the Unbelievers.

Thus you see, what Brethren are here meant.

Secondly, I come to shew, what is meant, by their dwelling together in Unity.

The former Translation reads these Words, *Brethren*, *bzodwell even together*; and so it is in the Margin of our Bibles, from the Hebrew. And so *Funius* and *Tremellius*, *abitare fratres etiam una*; Even, or also dwell together; which Word may be referred either to God. So *Funius*, &c. That if God be graciously pleas'd to entertain Communion with them, so, Also, it is their Happiness, and Duty, so to dwell together, as to maintain Union, and Communion, one with another. Brethren, if God so loved us, we ought then also to love one another, as the Apostle saith. And it may be referred to the word Brethren, That

The Blessed UNION.

9

That as they are Brethren, so also they are to live together in Unity ; it is not enough, that they are Brethren, for if Love and Unity do not knit them, by reason of their Brotherhood, they may be more estranged, and more hardly reconciled. A Brother, and an Enemy Non modo esse fratres, aut paris dignitatis, sed etiam simul vivere conjunctissimis animis. Sicut de Muis in locum. may be in the same Clothes (an Example of which we have in Cain) and their Enmities often are most bitter, and implacable. As the wise Solomon tells us, *A Brother offended is harder to be won than a strong City : and their Contentions are like the Bars of a Castle.* It is not therefore enough, to be Brethren, unless also we live, and love, as Brethren ; unless as we are Brethren, so also we live together in Unity. Fratres mente, non corpore. S. Hieronymus in locum.

By dwelling together in Unity, is not only meant outward Tranquillity and Peace, but inward Peace and Concord. When Brethren do not only dwell together, in regard of outward Vicinity, but as good Neighbours, with mutual Love and Unity. Thus sings King David this Psalm, in behalf of him and his People ; Behold, how good and pleasant a thing it is, that we Israelites, that before, though Brethren, yet were in frequent Jars, and Differences, do now dwell together, free from those former Tumults and Dissentions, in godly Love, and an happy Union.

Now this word Dwelling, implies a settled Abode and Continuance, which is yet a further Addition to our Duty and Happiness, in all the former Particulars, if to all the former kinds of Tranquillity and Unity, in either Natural, or Civil, or Religious Brotherhood, a settled Continuance be added to all ; if, as we have outward Jerem. 14. Tranquillity and Peace, so it be a settled and assured 13. Peace ; that we may sit, and abide by it ; and, as we have any mutual Love and Unity, so if Brotherly Love continue, as the Apostle exhorts, That we may have Heb. 13. 1. Tranquillity of State, Unity of Heart, Constancy of Continuance to all. To labour that we may always have it, is our Duty ; and when we have obtained it, it is our great Happiness, and the full Meaning of the Text. If all meet, we may then well sing, behold,

B

how

how good and how pleasant it is, for Brethren to dwell together in Unity.

And having thus dispatched the Subject of the Proposition; and (in short) explain'd,

First, What Brethren are here meant.

Secondly, What is meant, by their dwelling together in Unity.

I come now,

II. To the Predicate; wherein we are now to consider, what is said in Commendation of it; *Magnum in parvo*, very much, and yet but in two Words; *How good! How pleasant!* The first Word declares the **Usefulness**; the other the pleasing Comeliness of it; two distinct Things, which do not often meet in one and the same Subject. *For, as St. Chrysostome saith, some Things are good, but not pleasant, (as some Medicines;) some Things are pleasant, but not good, (as some Poisons.)*

First, I shall speak of the Goodness, or Profitableness of Unity, *Behold, how good!* that is, manifestly, wonderfully, unexpressibly good; indeed so good, as there's but little good without it: And therefore the Septuagint excellently renders it, by an Interrogation, 'τις δὲ τὸ καλὸν, οὐ περπάνδη, αἰνὴ οὐ πολυτοκεῖν ἀστερόπεπτον τὸ δυντό; Behold, what is good, &c. but that Brethren should dwell together? As, though there were nothing good, besides it.

Now that I may contract all, into as narrow a Compass, as I can; Whereas there were three sorts of Brethren; Natural, in the same Family; Civil, in the same Common-wealth; Religious, in the same Catholick Church. Because Families are included in Common-wealths, I shall reduce the first kind of Brotherhood, to the second. And my Business is to manifest the great Profit, that will redound to Brethren in the same Common-wealth, and in the same Church, if they may be but blest with these three unvaluable Mercies.

i. Tranquillity, in the Common-wealth, without Civil Wars; and, in the Church, without Persecutions; that so they may dwell together.

The Blessed UNION.

II

2. Unity of Minds, and Hearts; in the Commonwealth, without Tumults, and Mutinies; in the Church, without Schisms, and Heresies: In both, without Altercations, for Judgments, and Opinions; without Alienations, and Enmities, for Hearts, and Affections, that so, every way, they may be in Unity.

3. Constancy, and Perpetuity of all this, that it may not be, as a travelling Man, that turns in for a Night, or two, and away, but that they may sit down, and abide by it; or, as the Text saith, *dwell together in Unity.*

1. For Peace, and Tranquillity of Church, and State, that the Children of the one, and the Subjects of the other, may *dwell together in Unity*, injoying the Blessing of the Prince's Favour, and God's Love, partaking in the happy Privileges of the Laws, and Ordinances of Christ, and his Deputies, the Bishops and Pastors of the Church. *David*, as I said before, penn'd this *Psalm*, upon this Occasion, when all *Israel* united under him, as under one King, and when now they should assemble, to the *Ark*, in *Sion*, at one settled Place.

But although I am not able to expres, how good this Union is, and to set forth the Excellency of Peace, yet that it is very good, may appear from these following Arguments.

Arg. I. First by this, that the Devil, and his Instruments are such Enemies to it; That, as it went for current, in the Primitive Church (as it appeareth out of *Tertullian*) That, that could not be ill, which *Nero* persecuted; By greater strength, and force of Argument, it will follow, that it can be no other, than our chiefest Treasure, which the Devil lieth in wait, to rob us of. For should we observe, in all Ages of the Church, against what, the main Stratagems of this old Serpent have been laid, and against what the main Batteries of this Prince of Darkness have been rais'd, we shall find, they have been against the Peace and Quiet of the World, especially of Christ's Church; long and furious hath

Tertull. Apo-
log. cap. 5.

the March of that Red Horse been, whose Rider had Power given him, to take Peace from the Earth; *Revel. 6. 4.* And the four Winds have been continually blustering on the great Sea, *Dan. 7. 2.* And as some use to imagine of an hideous Storm, or Tempest, that the Devil is in it, so we may be sure, that, That which sets on fire the whole Course of Nature, is it self, set on fire from Hell: There's the Forge of all. Satan knowing well, that the Rebel's Trade is best set up, in an Uproar; and that he, for his part, hath best fishing in troubled Waters; even Hecatombs of poor Sinners being daily sacrificed to him, in Civil Wars and Dissen-sions; and therefore he will be an *Abaddon* and *Apollyon* still. A constant, and a professed Enemy to a right or-dered, and well settled Peace and Union. However, his Enmity against it, argueth our Happiness, and Felicity, in the enjoyment of it; and that it is one of the chiefest Blessings, that any People either can have, or pray for. So that, by this Argument, in the first place, appears the great Profit, and Benefit of Peace and Union, much Good comes by it: Otherwise, the Devil would not be such a violent, and implacable Enemy against it.

Arg. 2. A second Argument to prove the Goodness of the Peace, and Tranquillity of Church and State, is, That it is so good, that it contains and conveys all Good. When it comes, we may say with *Leah*, Behold, a Troop comes, not of Enemies, but of Blessings. To wish any one Peace, was an Hebrew Idiome, by which was desired all kind of Good, or Happiness. So, when *David* sent out the young Men, to *Nabal*, he bids them, Greet him in my name, as our Translation reads it; but the Septuagint thus, Ἐπανέστε ἀντόν, &c. τὰς τις εἰρήνας. Ask him, in my name, those things that belong to Peace: And then follows the Form of the Salutation, Peace be both to thee, and Peace be to thine House, and Peace be unto all that thou hast; which *Vatablus* thus interprets, Let it so befall thee, so long as thou livest, namely, that thou maist be safe, and thy Family be safe, and whatso-ever

James 3. 6.

Revel. 9. 11.

Gen. 30. 11.

1 Sam. 25. 5.

Verse 6.

ever thou hast be safe, &c. It was the Opinion of the Hebrews, that in the Name of Peace were comprehended all good things, the Health of the Body, the Soundness of the Mind, all Safety, Plenty, Affluence, Pleasure, a prosperous and flourishing Estate: In a Word, all good Things, which Men are wont to have in their Wishes and Desires. The Greeks call it, Έιρηνή, from binding and knitting, as of Minds and Hearts, so of all Parts of Prosperity and Happiness together. For what Part is it of either, which in the Peace of the Church, and Commonwealth; either we have not supplyed by it, or at least have not liberty to enjoy in it? In Peace and Union will come in the increase of Trade, for matter of Profit; and for point of Honour, Cedant Arma Togæ, the Counsellor's Gown should take place of the Captain's Helmet, and Peace shou'd have the upper Hand: In Peace of the State, Learning flourishest, as in Augustus days; and in the Peace of the Church, it is our own Fault if Religion do not so too; for although *famus* his Temples stood open only in War, yet a Christian's in Peace, for a Christian should be more ingenuous than to make use of the Temple, only for an Asylum, or Sanctuary; and then only enter that sacred Place, when an Enemy drives him into it; but in time of Peace, he shou'd with David, not only with gladness go into the House of the Lord, but with him be planted and dwell in it for ever; for when there are no Clouds, nor Storms, Heaven and we should have the freer Intercourse.

But as great a Good as Peace and Tranquillity of Church and State, is in it self; yet little good it is that we shall get by it, unless we add the second Part of it.

2. Unity of Minds and Hearts. Thus the Curtains of the Tabernacle in the Law, were coupled together; and the Wings of the Cherubims were joyned to one another, in Ezekiel's Vision. And when the Holy Ghost came upon the Apostles, they were not so much in one Place, as with one Accord together: And the Apostle beseeched the Corinthians, by the Name of our Lord Jesus Christ, that they would all speak the same thing, and that

Alexand. ab.
Alexandro Ge-
nial. dier. L. I.
cum nos. va-
riorum. p. 110.

Psal. 117. 1.
Psal. 122. 1.
Psal. 92. 13.
Psal. 23. 6.

should be no Divisions amongst them, but that they should be perfectly joyned together, in the same Mind, and the same Judgment, without singular Opinions, perverse Disputings, and Alterfations ; from which, happy were Christ's Church if it were now free : And that Christians were in one Spirit, and in one Soul, in respect of mutual Affections and hearty Embracings of each other.

Ex. i. v. d. part. μαζ̄ ψυχή, Phil. 1. 27. Thus Psal. 122. 3. Jerusalem is builded as a City, that is compact together. The Church is here compared to a City, in which

Drusius & Houses are contiguous, or close joyned together (not as in Elius, &c. in the Countrey, where they stand stragling one from another) and therein is Unity : But as in a City, though it is comely and convenient many Ways, to have Houses joyned together, yet if once set on Fire, their Nearness makes the Fire more dangerous : Division of Tongues made Babel a Confusion ; and the Disunion of Hearts,

2 Kings, 19. leaves even Jerusalem (the Vision of Peace) in ruinous 25. Heaps : For when Titus Vespasian besieg'd it, it was not so much the Roman Soldiers, their Enemies without, as the Seditious Jews within, that brought that once glorious City, to her last and fearful overthrow. For as St.

Josephus de Gregory Nazianzen testifieth, οὐδὲν ἔτες, οὐδὲ σάρξ, ἀπορ, bell. Iudaic.lib. 5. That there was nothing so much as Sedition, that brought all Orat. 12 p. their Calamities, and Slavery, and Ruin, and utter Destruction upon them.

262. Dr. Humph. vine of our Church observes, That it was the Wickedness of, Contention, Strife and Division, for which God of Mahomet. The Preface. p. poured out his fierce Wrath, upon those once most flourishing Churches of the East, and in so fearful a manner, brought them to Ruin and Destruction. And another

Mr. Smyth's Remarks upon the Manners. Religion, &c. of the Turks. p. 305. 31. tells us, That when Religion was broken into Sects and Parties, then Mahometism prevail'd, and the Turkish Empire, by degrees increased to that vast Bulk, next to the Judgment of Almighty God, by the Follies and Divisions of Christians themselves.

And therefore, Behold how good and profitable it is, *First, If Church and State be established in Tranquillity.*

Secondly,

Secondly, If our Hearts be knit together in Unity. But,
3. That which seals up the Sum of our Comfort
and Peace is, if both the former be crown'd with Con-
stancy and Perpetuity, as together and in Unity; so if
we may dwell and continue so. It must be confessed,
that King *Hezekiah* had cause, with Thankfulness to
acknowledge, that good was the Word of the Lord; and
was it not good, if Peace and Truth were only in his ^{2 Kings 20.} _{19.}
Days? If a dark Night will certainly come, it is some
Comfort that the Sun will look out, though it be but a
little, before its setting. But wou'd Peace and Unity
so continue and abide with Men, that they might not
only walk and stand, but sit down quietly under their
Vines and Fig-trees, with the Enjoyment and Affluence
of all good Things; How good would that be for Bre-
thren, so to dwell together in Unity? That, for them-
selves, they in their own time, might have a full view
and taste of God's Goodness, in such continued Mer-
cies; and from one Generation to another, the Father
might leave the Child in peaceable possession of God's
Truth, and mutual Peace, and a blessed Union. Now
this is the full Complement of Happiness, and without
which, short momentary Refreshments often do not so
much ease the former Pain, as they add to the following
Grief. A little Taste of sweet on the Top, will serve
but to make us more sensible of the Gall and Wormwood
that comes after in the Bottom of the Cup: A Truce
may be dangerous, and only give an Advantage to an
Enemy to fetch the greater Stroke: And as Flashes of
Lightning, are but often fore-runners of greater Showers
and Thunder-claps; so are shorter tastes and moments
of Tranquillity and Unity, of Peace and Love; like a
few hours of *Adam's* being in Paradise, which to him,
when fallen, were an Addition to his Misery, that he
had so much time, as to know, what it was to be Happy,
which made him the more Miserable. But not on-
ly to have a fair Day of it, but a long one too, makes
it a right Summer's Day. As here not only to have
Tranquillity and Unity, but both tyed together, with

an Adamantine Bond of Perpetuity, is the Top of true Felicity, which we may better admire, than express; and when we cannot tell distinctly the great Happiness of a blessed, confirmed, and established Union, yet we may ask, and enquire diligently, How good, and how pleasant a Thing it is, for Brethren, thus to dwell together in Unity?

And so I have, in short, discoursed of the first part of the Predicate, attributed to Brethren dwelling together in Unity, in the Goodness, or Profitableness of it, in the first Word, *How good it is?* The second followeth, in the next Word, *How pleasant is it?* Which contains,

Secondly, The pleasant Sweetness, and Comeliness of it, according to the former Translation, Bebold, how good, and how comely a thing it is, for Brethren to dwell, even together.

Now the Pleasantness of this dwelling of Brethren together, in Unity, may appear in general, if we consider it, as joined with Goodness; *How Good!* And, *How Pleasant;* for when both these Words, in Holy Scripture, are joined together, they contain, and exhibit a Fulness, and Perfection of Goodness, and Happiness, containing *Bonum*; *Utile*, *Honestum*, and *Fucundum* too, and so between them, including all Good in them. Thus Job

36. 11. we have both these Words; *If they obey and serve him, they shall spend their Days in Good, or in Prosperity, and their Years in Pleasures.* The Septuagint renders it *euoe-
giouς*, that is, *in all Welfare, and Happiness:* By which it appears, that Goodness and Pleasantness, in the Phrase of the Holy Scripture, being put together, includes all Happiness.

And that this Unity is thus pleasant, and comely, in general, may further appear, from several Expressions of Holy Scripture; as from 2 Sam. 1. 23. where David saith, that *Saul* and *Jonathan were lovely, and pleasant in their lives:* Here *Lovely* and *Pleasant* are joined, for where there is Love, there is Pleasantness: And it is St. Austin's Doctrine, which he repeats, in several places of his Works, that nothing can be loved, but what delights and pleaseth. And in the 11th Chap. of Zechariah, at

*Non amari,
nisi quod de-
lectat. Au-
gustinus de
Civitate Dei,
1. 14. c. 6
Serm. 47. de
verb. Apo-
stolic. 1. 2. c. 2.
ad Bonifa-
ciuum, &c.*

at the 7th Verse, we have those two Staves in the Prophet's Hand together, the one called *Beauty*, the other *Bands*; the one signified the tie of their Covenant with God, as it appears from Verse 10. And the other, the tie of Mutual Brotherhood amongst themselves, as appears from Verse 14. And methinks a Staff of Beauty, and a Staff of Bands should be of near Kin, and tied fast, the one to the other. And we may add that other Expression, Gal. 5. 22. where the Apostle saith, that *the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, &c.* where, as we may note, that amongst many Fruits and Evidences of the Spirit, most of them run this way; so that where there is much right, grounded and ordered Love and Peace, there is much of the Spirit of Peace and Love; so this is further to be observed, that this Love, and Joy, and Peace, and Gentleness, and Goodness, &c. are called the Fruit of the Spirit: Now *fructus exprimit dulcedinem, & perfectionem*, the Fruit of a Tree containeth and expresseth the utmost Sweetness, and Perfection of it: And therefore, whilst these Love and Unity are such Fruits of the Spirit, they thereby appear, to contain, and afford, such perfect Sweetness and Pleasantness in them, that the Psalmist may well sing, and we with him, *Ecce quam bonum, & quam iucundum, Bebula how good, and how pleasant a thing it is, for Brethren to dwell together in Unity.*

Thus in general; but more particularly, in relation to what I have said before,

1. For Tranquillity, and Peace of State and Commonwealth; The famous Roman Orator often said, That *the Peace of Cities and Kingdoms, was greatly to be wished and salutaris*. M. endeavoured after; and that the very name of Peace is sweet, T. Cicero and the thing it self very comfortable. And that Eloquent Father, St. Gregory Nazianzen, almost in the same words, *Ειρήνη φίλη, A lovely Peace is not only sweet, and pleasant in the Thing, but τὸ γλυκύ, οὐ in the very Name.* And how comely and pleasant is it, *τεσσαράκοντα, οὐ νόμιμα. Greg.* when abroad our Pastures flourish, and our Fields are covered over, with a goodly Crop of Corn; when in our Towns and Cities, all are seen in their Rank, and p. 213. Nazianzen.

Habit of Peace and Government, without Confusion ; when in our Houses and Families all is well placed, and in order ; Now do not Tranquillity and Unity, in all these, look out with a pleasing Smile, and amiable Countenance ? When (as the Psalmist describing such blessed Times) our Sons may grow up, as the young Plants ; and when our Daughters may be, as the polished Corners of the Temple : Now is not this a beautiful and pleasant Sight ? And when only the Tabret and Harp are heard in our Streets ; Is not this a sweet and pleasant Sound ? Surely, there is no Musick so sweet as the blessed Harmony, that is to be both heard, and seen too, in the Halcyon Days of Peace, and Love, and Union ; which will better appear, if we should compare it, with what is to be found, and met with, in Wars and Tumults : For can, or do they present us, with joyous and pleasant Sights or Sounds ? Is it a pleasant Sight to see a Man mortally wounded expiring with ghastly Looks, and most dreadful Groans ; and his Wife and Children shrieking and wringing their Hands, in a most doleful manner ? The roaring of Cannons, and sound of Drum and Trumpet must be confessed to be a Manly Sound : But hath not the still Musick of Love and Peace a better Air, in a judicious Ear, considering the bloody Effects of inhuman War ? The Splendor of glittering Armour may be pleasing to brave Martial Spirits ; But doth not the Holy Scripture express the beating of Swords into Plow-Shares, and Spears into Pruning-Hooks, as a more blessed and lovely Sight ? And that, which much better becomes the Gospel of Peace. Let us but think, whether to have the Fire on the Hearth, warming the Room, as in Peace ; Or, in the Roof, burning the House, as in War, be a comelier Sight ? And whether to hear the still Murmur, and Noise of many People, filling our Markets and Fairs ; or the hideous Outcries of the poor undone People on the one side, and of merciless Enemies, now breaking into a City on the other, and filling all the Streets of it with Clamour and Confusion, be a pleasanter Sound ? And then let us say, whether we have not cause, with

the

*Psalm 144.
12, 14.*

Isai. 2. 4.

the Psalmist here to sing, *Behold, how good and pleasant a thing it is, for Brethren to dwell together in Unity*, in respect of Tranquillity, and Peace, in the State and Common-wealth.

2. And sure no less beautiful to see, and enjoy the like Tranquillity, and Unity, in the Church of God, and his Ordinances, his Servants, and Fellowship. Thus the Ordinances of God, orderly and peaceably dispensed, are called, *The Beauty of the Lord*. And the Congregation of God's People met together, as one Man, in one Place, and with one Accord, are called, *The Beauty of Holiness*. And for Mutual Love, and Unity of Members of the same Church, I have before intimated, those two Staves, Zech. 11. 7. were called the one *Beauty*, and the other *Bands*, when we are so tied to God, as we are united one to another, in God, and according to God, there are Bands, and Beauty too. The Ancient Heathen Romans consecrated not only *Peace*, but *Concord*, and there were most Magnificent Temples built for them both, at *Rome*. The Goddess *Concordia* had many Altars, at several times dedicated to her; and the renowned Senators would sometimes sit in the Temple of Concord, to put them in mind, and to influence them, that all their Counsels should have reference to *Peace*, and *Tranquillity*. Her Image held a Bowl, in her Right-hand; and a *Cornucopia*, a Horn of Plenty, or a Sceptre, from which Fruit seem'd to sprout forth, in her Left. And her Symbol was, two Right-hands joined together, and a Pomegranate. And the Learned, amongst the *Jews*, were of Opinion, that the Pomegranates, that were beneath, upon the Hem of Aaron's Robe, expressed nothing else, but *Peace*, and the Unity of Hearts. And that all Mens Minds and Ears might be stirred up, to the love of it; there were Bells of Gold, between them round about, whose pleasant sounding signified, that *Aaron*, in every Step he took, and, in each Motion of his Body, preached to them *Concord*, and *Union*, as a Divine Thing, necessary to be loved, and embraced by all. And *Solomon* calls the Church, *an Orchard of Pomegranates*, Cantic. 4. 13. with pleasant Fruits, an Hieroglyphick of most sweet, and most pleasant Concord. For the Grains of the Pomegranate lie beautifully, in their several Cells, or distinct Closets, (as the late Right Reverend the Bishop of *Ely* calls them) Dr. Patrik. on Cant. 4. 13. p. 98.

The Blessed UNION.

them) and yet all are contain'd in the same Shell, and all compose one Body. But now let us take a full and perfect View of those first loving-hearted Christians, and look but upon that firm and close Union that was amongst them ; as we read, *Acts 2. 44, 45, 46.* How they were together, and had all things common, continuing daily, with one Accord, in the Temple, eating their Meat with gladness and singleness of Heart ; and how they were of one Heart, and of one Soul : And surely their pleasant and mutually well pleasing Unity, and the Beauty of it, will much in-amour and ravish us. Sure I am, it did many, even Strangers and Enemies then, for it's said, *Chap. 4. ver. 33.* that

Grace was upon them all; and *Chap. 2. ver. 47.* it's said, *they had favour with all the People*: And therefore certainly, if we have but little Favour from others, it's oftentimes because we have so little Love, and Unity, amongst our selves ; *hateful, when hating one another* : For we see, that the Primitive Christians, that were more pleasant, were more pleasing ; and the more loving, the more lovely. It is said indeed, there, *That as they had favour with all, ver. 47. so fear came upon every Soul, ver. 43.* But that takes not from, but adds to their admirable Amiability, as being such, which commanded both Love and Reverence together. As the Spouse, *Cant. 6.4.* *Thou art beautiful, O my Love, as Tirzah; comely, as Jerusalem* ; and yet terrible, as an Army with Banners. As with God himself there is both amiable and terrible Majesty, *Job 37.22.* For as in a Macedonian Phalanx, or a Company of Soldiers well ranked, and kept close together, there is both Comeliness to the Beholder, and Terribleness to the Enemy ; so there is in all the Soldiers of Christ, rightly ordered, and firmly united in God's Ordinances, and Godly Love, and Christian Fellowship and Amity ; it's terrible to Enemies, and truly pleasing and amiable to all Beholders. When *Jerusalem* is like a City, that is compact together (as I said before) close, and alike even built, when no Breaches are in the Wall of it ; as Enemies can less prevail against its Strength, so all cannot but the more admire its Comeliness and Beauty. Not a comelier Sight in the World, than a

Flock of Christ's Sheep, if even shorn, and all Twins. Nor any sweeter Melody on Earth, than the Harmony of Christians

Alexand. ab
Alexandr.
Genial. dier.
I. 6. c. 13.
p. 587.

Psal. 122. 3.

Gantic. 4. 2.

ftians Hearts, loving, and sitting, and singing together ; Behold, how good and how pleasant it is, for Brethren to dwell together in Unity.

And thus I have shewn the pleasantness of Commonwealth, and Church-Unity, and Tranquillity.

The Reason of it is taken from the nature and ground of true Pleasure and Delight ; it's nothing else, but *Acquiescentia Voluntatis in bono sibi congruenti* ; *Pleasure is an Acquiescence of the Will, in some good thing that is agreeable to it self* ; and requires these two things, especially in the Object, to make it indeed pleasant and delightful. 1. That it be good, (which I have already prov'd, in relation to Love and Unity.) And 2. That it be not only good, but a Good fitted and proportioned to us, which is the other requisite, in the Object of Joy and Delight. For what is it that fits and composeth Mens Hearts and Minds, but Unity and Peace ? Discords disjoint, and Contentions pluck asunder Friends and Families, Towns, Countries and Kingdoms.

But as it is the God of Peace himself, that fashioneth all *Psal. 33. 15.* Mens Hearts alike, or together ; so it is Unity and Love, by which he doth it ; and by which he so tuneth all their Hearts, though otherwise never so unlike and different for Age, Gifts, Graces, outward Place, and State, &c. Yet, I say, he so tuneth smallest Trebles, and greatest Bases together, that although they be more than a Diapason different, yet they are brought to such an Harmony, that greatest and least, oldest and youngest may have his full part in this joyful and pleasant Song, and joyn in the Chorus, *Behold how good and how pleasant a thing it is, for Brethren to dwell together in Unity.*

And I may add, that this Brotherly Unity is most pleasant, because those Duties which are most pleasing and pleasant, are best performed amongst Brethren, so united ; and here I might instance in Prayer, a pleasing Duty to God ; and which pious and devout Souls take great Pleasure and Delight in ; but best performed, when the *Acts 4. 24.* Disciples could lift up their Voice, ὁμοσύμαστον, with one Accord ; for *Vix unita Fortior*, when many Christians joyn Hearts and Prayers, as one Man, they prevail with God. for many Blessings ; but especially in thanksgiving, and bleſ-

Lud. Vives

^{lib. 3. de Ani-}
_{mā.}

blessing and praising of God ; because the Holy Scripture especially notes that, as a most pleasant and comely Duty. *Praise the Lord, for he is good ; sing Praises to his Name, for it is pleasant,* Psal. 135. 3. *Praise ye the Lord, for it is good to sing Praises unto our God ; for it is pleasant, and Praise is comely,* Psal. 147. 1. But can this pleasant Duty be performed well and pleasingly, if Hearts and Tongues be not united, and do not go together ?

And I may yet further add, that Unity is pleasant, because as pleasantest Duties are most pleasantly and best performed by it, so because the most amiable, and delightful Comforts of this Life are not pleasant without it. Dear Friends are pleasant Jewels, but not unless stringed on this Bond of Love, the Bond of Peace and Perfectness, and of all Virtues : *My Brother Jonathan, very pleasant hast thou been unto*

² Sam. 1. 26. *me,* said David ; but it was because the Soul of Jonathan

¹ Sam. 18. 1. *was knit with the Soul of David,* and because he loved him

Jer. 31. 20. *as his own Soul.* Dear Brethren and Children are pleasant Comforts : *Ephraim a dear Son, and a pleasant Child ;*

Isa. 9. 21. *but as long as Manasseh is against Ephraim, and Ephraim against Manasseh, and both against Judah, there is but little pleasure taken in that Fraternity.* A dear Wife is compared by Solomon, to the loving Hind, and pleasant Roe ;

Prov. 5. 19. *but yet when the same Solomon hath so many and so deep Expressions in the same Book : That, it is better to dwell in*

Prov. 21. 9. *a corner of the House-top, than with a brawling Woman, though in a wide House.* Nay, better to dwell in the Wilderness, amongst

Prov. 21. 19. *the roarings and bowlings of wild Beasts, than with such an angry and contentious Woman :* When he compares the Contentions

Prov. 19. 13. *of a Wife to a continual dropping, and that in a very rainy day too ;* he plainly sheweth that even the most valued Enjoyments, without Unity and Peace, will bring but little Pleasure with them ; so pleasant a thing is Love, as nothing is pleasant and lovely without it. And to this purpose,

Ecclesiasticus 25. 1. *that saying of Wisdom is worthy our Notice : In three things I was beautified, and stood up beautiful before God and Men ; the Unity of Brethren, the Love of Neighbours, a Man and a Wife that agree together :* And therefore let us ever sing, Behold how

good and how pleasant it is, for Brethren to dwell together in Unity.

And thus (according to my usual and plain Method) I have

have shewn you, what Brethren are here meant ; and what is meant by their *dwelling together in Unity* : And I have also discoursed of the Goodness or Profitableness ; and of the Pleasantness or Comeliness of this *dwelling together in Unity*.

I shall now conclude with some Practical Inferences, by way of Application.

1. The First Inference may be taken from the Word, or Appellation, *Brethren*.

2. The Second, from the Consideration of the *Goodness of Love, and Peace, or Unity*.

3. The Third, from the *Pleasantness of it*.

4. And the Fourth and last, from the *Title* of this 133d Psalm, called *A Song of Degrees*.

Infer. 1. The First Inference may be, that the Word in the Text, or Appellation, *Brethren*, may put us in mind of that mutual Love and Help, which we should, at all times, afford to one another ; and that we should *live together in Unity*, and in all Holy and Christian Fellowship : Because, in some respect or other, we are Brethren ; either in regard of Nature, or Civil Society, living in the same Island, or Partakers of the same Laws, and Land, and Neighbourhood ; or Religious Brotherhood, as partaking in the Grace of the same Gospel : Some way or other we are Brethren ; and therefore some way or other we should be useful and helpful to one another, as Brethren ; but no way mischievous, or hurtful, or so much as contentious. But I hasten to the 2d. Inference.

Infer. 2. The Second Inference may be taken from the Consideration of the *Goodness, of Love and Peace, or Unity*, with this *Ecce, Behold*, in the Text, to point out to us,

1. God's *Goodness*.

2. Our *Sin*.

3. Our *Duty*.

1. God's *Goodness*. Behold, how *good* a God we have, who hath given us Publick Peace and Tranquillity, both in the *State* and in the *Church*. And here, we cannot but take notice of our Happiness ; And if we could but once prove thankful, we should bless God for it ; That whatever Disturbances, our own froward, troublesome Spirits may have wrought in our disaffected or prejudiced Minds, which we may thank our selves for ; yet, in regard of the Publick State,

State, we have hitherto led a quiet and peaceable Life. Peace of Church and State, by wholesome Laws, is provided for, wherein every one of our particular Safeties and Peace is involved: Our Houses within furnished, not pillaged or ransack'd; Our Fields without, richly cover'd with Corn, not devour'd nor trampled upon, burnt up, or wasted.

But here some may object, and say, How can this be? Are not we engaged in a long and an expensive War? Do not we pay great Taxes and Assessments for carrying on this War? Therefore, how can we be said to be in Peace? Is this the Face of War or Peace that we see?

I answer to such Persons, That if they cannot tell how we may be said to be at Peace at Home, I wish that they could have but a short View of what hath been transacted some few Years past, and is now doing, Abroad, in *France*, *Flanders*, *Germany*, *Spain*, *Italy*, and many other Places of *Europe*, the horrible Devastations, the bloody Aceldama's, or Fields of Blood, they could not but come Home, and, on their bended Knees, humbly praise God, that the Seat of War doth not lie in our Island of *Great Britain*, and devoutly and heartily acknowledge, *Dens nobis hæc otia fecit*. That notwithstanding our being engaged in a just War Abroad, yet God hath mercifully given to us the Enjoyment of Peace and Tranquillity, in the State and Church, at Home.

Seeing therefore our Almighty and Most merciful God, of his great Grace and Goodness, hath, from time to time, bestow'd upon us such Kings and Queens, and Subordinate Magistrates, in Authority, as by whom we have led, and may lead, a quiet and peaceable Life, as the Apostle saith, *1 Tim. 2. 2.* It highly concerns us all to take care, that this quiet and peaceable Life be led in all Godliness and Honesty; which, as they follow Peace in that Verse, so they should flow from it in our Lives and Conversations. For altho' Piety and Honesty, without Peace, are like two Turtles, tho' innocent and chaste, yet mournful ones, hunted upon the Mountains; yet Peace, without Piety and Honesty, leaves Brethren in Iniquity in a more sad Condition, whilst, altho' it may be a Peace with Man, yet it is a Conspiracy against God. This Consideration therefore calls upon us for our Religious Practice, that seeing in Peace such Provision

vision is made for us, that we have the Liberty of God's Ordinances, (to joyn in the Publick Prayers of the Church, to hear God's Holy Word, and to receive the Blessed Sacra- ments) to make us holy, and the Benefit of good Laws to make and keep us honest, that we improve these Opportunities accordingly; now that our Lives are quiet and peaceable, to labour that they may be Godly, and that we may live in the Fear of God; that our Piety may equal, or rather exceed, our Peace. As the Prophet speaks of the Isa. 48. 18. better Days of his People, their Peace but as the River, but their Righteousnes as the Waves of the Sea.

But to come more particularly to the Concern of this Day, in relation to the Peace of the State and of the Church.

For the Peace of the State, Our Forefathers, who, by woful Experience, saw, that the Red Rose and the White made the whole Kingdom red with Blood, did feelingly acknowledge, that the uniting of them Two was a Blessing of Peace, or a Blessed Union: They then began to sing, *Ob! how good and pleasant a thing it is for us Brethren, before at deadly Feuds, now thus to dwell together in Unity.* The Uniting of the Two Houses of York and Lancaster, under King Henry the Seventh, was a great Good.

But the Uniting of the Two Kingdoms of England and Scotland, under King James the First, was a greater. And it may not be improper, on this Day, to take notice here of the Coins of that peaceful King, when he happily attain'd the whole Monarchy of Great Britain. There was one Piece of Gold, of the Value of 20*s.* Sterling, call'd *The Unite*, stamp'd on one Side, with his Picture, *Jacobus, Dei Gr. Mag. Britan. Fran. & Hib. Rex;* and on the other Side, his Arms, with these Words, *Faciam eas in gentem unam;* I will make them one Nation: And these were taken out of the 37th Chapter of *Ezekiel*, where we read the Parable, or Vision of the Two Sticks united: And Verse 22. *I will make them one Nation, &c. and one King shall be King to them all:* and Camden's Relation, p. 188, 189. *they shall be no more two Nations,* neither shall they be divided into two Kingdoms any more at all. And upon his Double and Britain Crown, there was inscribed *Henricus Rosas, Regna Jacobus*, that is, Henry united the Roses, James the Kingdoms; and upon other less Gold Coins, *Tueatur unita Deus*, that is, May

God protect or defend the United Kingdoms ; and upon the Silver Moneys, Quæ Deus conjunxit, nemo separat ; What God hath joined together, let no Man put asunder.

Mark 10. 9.

Now as this Uniting of the Two Kingdoms, under that Blessed King, was a greater Good, as I said before, so the Union of the Two Kingdoms, under the Auspicious Reign of our most Gracious Sovereign Lady, Queen Anne, whom God long preserve, is the greatest of all ; for we are assembled this Day, to bless God's Holy Name for all the signal Providences by which the Union of this Island is brought to a Conclusion ; so that as we were before under one Head, so we are now become one People.

* *Quod si quando uniu- antur duo po- puli, non amittentur jura, sed com- municabun- tur, sicut Sa- binorum pri- mo, deinde Albanorum jus in Ro- manus trans- fusum est & una facta Re- publica, ut Livius loqui- tur. Grotius de jure belli ac pacis, l. 2. c. 9. p. 208.*

Liv. l. 1.
p. 10.

Sueton. in
Vitâ Caligu-
læ, edit. Græ-
vii, 4to.
p. 389.

Nehem. 2. 3.

Thus hath God been good to us, in reference to the Peace and Welfare of the State.

And as to the Peace of the Church, Christ's Doctrine and True Religion is maintain'd ; and the truly Apostolically Reformed Church, as by Law Established, is protected and defended. For the Learned * *Grotius* saith, That if, at any time, Two People are united, their Rights will not be lost, but communicated, as the Rights of the *Sabines*, and *Albans*, and the *Romans*, were transfused amongst each other ; and so they became one Common-wealth, as *Livy* saith. And in relation to the League or Alliance with the *Sabines*, the Words of *Livy* are, Neither made they Peace only, but One State of Two ; and they united their Realms, and joined together in the Government, but the Royal Estate they settled in *Rome*.

Now as the People of *Rome* fill'd the City with Shouts and joyful Acclamations, resounding, with one Voice, *Salva Roma, Salva Patria, Salvus est Germanicus* ; *Rome* is safe, Our Country is safe, since *Germanicus* is safe. So we may sing, on this Day, *Salva Britannia*, the Empire of Great Britain is safe and happy ; the Church of *England*, the People of this United Kingdom, are safe and happy, in the Safety and Happiness of Queen *Anne*. For whose continual Safety and Happiness, let us pray, as did good *Nebemiah*, *Let the Queen live, or, God save the Queen for ever*. That, as Queen of Great Britain, she long and long may reign over us in all Happiness and Tranquillity. That God would send her Help from his Holy Place, and evermore mightily defend her.

her. That her Enemies may have no Advantage against her, nor the Wicked approach to hurt her. That he would be graciously pleas'd to prosper her and her Allies, with Success in all their Undertakings, and to grant them Victory over all their Enemies. That she may reign many, many happy Years, here upon Earth, and after Death, wear an everlasting Crown of Glory, in the highest Heavens, for evermore.

Thus having considered God's Goodness, in relation to the Publick Peace and Tranquillity of the Church and State.

2. Let us now look upon our Sin, and behold our selves, and blush ; for others look upon us, and laugh at our sinful peevish frowardness, that we will not dwell together in Unity, which (as good Christians) we should do : That so many Quarrellings, Duellings, and other Outrages, should break the Queen's Peace, and so many unreasonable endless Law-suits should break God's ; that there should be so many heart-burnings and dissentions among us, not only in the same Kingdom, in the same County, but oftentimes in the same Neighbourhood ; and so many Sects, Schisms, strange Opinions and Heresies, amongst such as pretend to be Members of the same Catholick Church ; that Jerusalem (the Vision of Peace) (as I said before) should prove a Babel, or Baal-perazim. This is to dishonour God, and to make Enemies to blaspheme. It was the sad Complaint of St. Gregory Nazianzen, in his time, *That the Christians Tragedies were the Heathens Comedies, the Peevishness of the one, the Pastime of the other.* And do not the Turks laugh at Christians, when they know so great a part of Christendom is engaged in Wars one with another ? And do not the Discords of Protestants help to make up the Papists Musick, and to cause them to leap for joy ? Not but that there are numerous Differences amongst the Members of that pretended Infallible and only Catholick Church. As the late most eminently learned Bishop Stillingfleet remarked some years since. *Their Divisions* (said he) *are grown to so great a height, both at home and in foreign Parts, that the dissenting Parties mutually charge each other with Heresy, and that about their great Foundation of Faith, viz. the Pope's Infallibility.* The Jesuits in France, and a growing Party in England, charging the Jesuits with Heresy,

Sam. 5. 20.
Chron. 14. 11.

Greg. Nazian.
Orat. 14. p. 218.

D. Stillingfleet's Preface,
in his Answer

in asserting it; as they do them with the same for denying it. However, although those Gentlemen have no great reason to sneer, yet we have cause to blush; and upon this account, instead of a cheerful Note of Thankfulness, to turn the Text into a sadder Note of Complaint; Behold how bad and how unpleasant a thing it is, for us Brethren, to be alienated from each other, by our Divisions.

3. As we should behold our Sin, in our Neglect, so our Duty, in our injoyed Care, that when God is so good to us, that we may dwell together in Tranquillity, we would be so good to our selves, as to labour better like Brethren, to dwell together in Unity, that it may so come indeed, to a dwelling together even to a Perpetuity. We should therefore have Salt in our selves, and Peace one with another; as our Saviour saith, *Mark 9. 50.* Let Grace and Truth be the Salt, but not as Salt to fret; but as Salt to season our Hearts, and to preserve our Peace. And therefore, however the Builders of Babel were first confounded, and then scattered, yet *Nehemiah* would not have the Repairers of Jerusalem's Breaches, far separated one from another on the Wall. *Nebem. 4. 19, 20.* Those that have no Peace with God, may labour to drive it away from amongst Men; but let all true and sincere Christians, who by Experience have known, that God's Kingdom is in Righteousness and Peace and Joy in the Holy Ghost, *Rom. 14. 17.* Let them, I say, as it followeth, Ver. 19. pursue and follow after the things that make for Peace, and things, whereby as near Neighbours, and fellow Builders, they may edifie one another; so shall we with Thankfulness and Joy, be able to sing, to God's Praise, and our own mutual Comfort, *Behold how good and how pleasant it is, for Brethren to dwell together in Unity.* And so I come to the Third Inference.

Infer. 3. The Third Inference is taken from the pleasantness and comeliness of Love and Unity. And the Consideration of what I have said before of the Pleasantness of it, should inamour us all with the Ways of Religion. *Solomon saith of it, That her Ways are Ways of Pleasantness, and all her Paths are Peace.* And here we see, that Unity and Love, which is one special Path in the Way of Wisdom or true Religion, is most pleasant and delightful; and indeed every

every Step in it is Pleasure and Peace. Some jovial and careless sort of Persons think, that Religion is fit only for the more sullen, morose, and dejected Part of Mankind; fit only for melancholick and discontented Persons; and that nothing but Sorrow, and Grief, and dumpish Melancholy, are to be met with in a Course of Piety, and not one jot of Delight and Pleasantness, are to be overtaken in it: However, (for my Subject will not allow me to discourse of all) let us but venture on this one Path in it, of Love and Unity; Let us but once get the Love of God, and be in love with our Brethren; Let us but once get Union, with our Lord and Saviour Jesus Christ, and be at perfect Unity with our Fellow-Christians, *and get our Feet shod with the Preparation of the Gospel of Ephes. 6. 15.* Peace: And then, whatever others shall overtake, or meet with, in the Way of Injustice, Wickedness, or Irreligion, (*seeing the way of Peace they have not known*) we need Rom. 3. 17. not doubt, but in this Path of Love and Unity, we shall overtake some Consolations, and meet with such true satisfying Pleasures and Joy, as we may go on, in our Christian Way, rejoicing. Here then is the Way chalked out to Acts 8. 39. us, wherein we may come to, and most comfortably enjoy true and wholesome Pleasure and Delight: And that is the Way of Unity, and Love, or Charity, which the Apostle calls *a more excellent way*. I have before proved, that without Cor. 12. 31. Love and Unity, little Content and Pleasure will be found, and had, from the most pleasing Contentments and Satisfactions of this Life. And therefore, as ever we would have pleasant gladsom Days, let us all labour for loving Hearts and peaceable Dispositions. The Unity, and close uniting of the Body of Man, and the several Parts of it, is ever accompanied with the Beauty and Comeliness of the Whole, when there is a due Symmetry, and Temperature, and a Proportion, and Consent, both of the Similar and Instrumental Parts, in their Composition, Number, Magnitude and Figures, and their Connexion and Union; such a Body, which the renowned Galen calls *Euparos, bene carnosum, optime compositum*, that is, well fleshed, or most excellently compounded. The Unity of the Body, not consisting in a clapping of so much Flesh and Bones together, as in the fit and Galen. de San. Tuend. 1. i.c. 1. De Timper. 1. i.c. 9, &c. pro-

proportionable placing and uniting of one Member to another ; every one keeping his own Place and Proportion. So that if the Head or Feet should be unnaturally swollen ; or, other Parts, less or greater than their Place and Office requires ; their being united together doth not make up the Body's Unity, but rather causeth its unpleasing Deformity : And therefore St. Austin rightly said, *Pax est ordinata hominum Concordia* ; True Unity and Peace, is an orderly and comely Union and Concord. For if the Head swell against the Feet, the Richer against the Poorer, in Disdain ; and the Feet swell, and rise up against the Head, the Poor and Low against the Rich and High, in Envy ; Can there be a fit and comely Analogy and Proportion observed and kept, in the several Members of a Family, Town, or Kingdom, in their suitable Offices, and Duties of Help and Succour, of Pity and Bounty, of Mutual Love and Charity, one towards another ? Seeing therefore Love and Unity is such a pleasant Thing, let us resolve and endeavour to get enlarged and pleasant Hearts, cheerfully and joyfully to thank God, for so great a Mercy as a *Blessed Union.*

And so I come to the Fourth and last Inference.

Infer. 4. The Fourth Inference may be taken from the Title of this 133d Psalm : In the Words before the Text, it is inscrib'd *A Song of Degrees of David* ; by which is meant the gradual Ascension, or Rising of the Voice, in tuning and singing. A Song of Ascensions or Heights, that is, a Song

Chron. 20, to be sung with an high Voice, to an high Key. As the

9.

Levites are said to praise the Lord God of *Israel* with a loud Voice on high ; in which the Heart and Voice should be lifted and wound up to the highest Tune and Note of Clearfulness and Praise. It must be a Song of Degrees, that of highest Note, and greatest Excellency, that sets out an excellent Mercy. Thus, when the Children of *Israel* were deliver'd from *Pharaoh*, and all his Host, then sang *Moses*, and the Children of *Israel*, that Song unto the Lord, Exod. 15.

And *Miriam*, the Sister of *Aaron*, gets the Women out, with Timbrels and Dances, Verse 20. And such was *Deborah's* Song for her Victory over *Jabin*, King of Canaan, Judg. 5. Thus Psal. 149. 5, 6. Let the Saints be joyful, let them sing

aloud

Pax itaque corporis est ordinata temperaturo partium. Augustin. de Civit. Dei, 1. 19. c. 13. Ibid.

Menoch. & Llynsworth, cc. in Psalm. 20. 1.

aloud upon their Beds ; Let the high Praises of God be in their Mouth, or, as the Margin reads it from the Hebrew, in their Throat. Thus a well-tun'd Soul should be in the same excellent and lofty Strain. The Heart, as much as may be, should be enlarged and lifted up to God in Chearfulness and Praise, when we are going up to the House of God, to partake in his Ordinances, and the Communion of his People. This Joy and Rejoycing, the Holy Scriptures would have so great, as withal to have it so exemplary, that it may serve as a Pattern to express greatest Joy. Thus *Isaiah* 30. 29. *Ye shall have a Song, as in the Night, when a holy Solemnity is kept, and gladness of Heart, as when one goeth with a Pipe, to come into the Mountain of the Lord, to the Mighty One of Israel.* Alluding to the Manner of the Jews, especially *Grotius in Isai. 30. 29.* when they came in Companies to some of their Solemn Feasts ; It was with Pipes, and Singing, and much Rejoycing, in the Way, as they came. Thus King *David*, in one of the Psalms of Degrees, *faith, I was glad when they said unto me, Let us go into the House of the Lord ; Our Feet shall stand within thy Gates, O Jerusalem* ; spoken by him, as Interpreters conceive, when now being established King over *Israel*, *2 Sam. 5.* his first Work was to establish God's Ark and Ordinance, *Chap. 6.* which although for a time hindred, yet when at last accomplished, that the Ark was settled in *Sion*, that they might go Hand in Hand, up to God's Ark and Mountain ; he was so glad, that he could not keep in, but must needs sing, and tell all, *He was glad when they said, Come, let us go into the House of the Lord.* And we read in the 5th Verse of that 6th Chapter of the second Book of *Samuel*, *That David and all the house of Israel played before the LORD, on all manner of Instruments made of Fir-wood, even on Harps, and on Psalteries, and on Timbrels, and on Cornets, and on Cymbals.*

But to conclude ; The Happiness of this Day, in the established Union between the Two Kingdoms of *England* and *Scotland*, our Annals and Chronicles shall commend, our Laws and Statutes shall record, and the Great Seal of Great Britain shall leave an Impression of this great Blessing to future Ages. Now for such great and publick Benefits, God looks for publick and solemn Acknowledgments,

ments, and Praises, at our Hands.; Let us therefore rende most hearty Thanks to Almighty God, for this his Mercy. Let us laud, and praise, and magnifie the glorious Name of our Lord God; and, if it be possible, by some Song of Degrees, by some extraordinary Strain, of our united Thanks, pierce the very Skies, and give an Echo to those Cœlesti Choirs, singing *Hallelujah, Hallelujah, Honour, and Praise, and Glory unto God, and to the Lamb for evermore.* And let us with all the Angels, who stood round about the Throne, &c. worship God; saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God, for ever, and ever. Amen.

*Re. 7. 10,
11, 12.*

Psalm 150.

I will end all with the last Psalm. *Praise ye the LORD. Praise God in his Sanctuary: Praise him in the Firmament of his Power. Praise him for his mighty Acts: Praise him according to his excellent Greatness. Praise him with the sound of the Trumpet: Praise him with the Psaltery and Harp. Praise him with the Timbrel and Dance: Praise him with stringed Instruments and Organs. Praise him upon the loud Cymbals: Praise him upon the high-sounding Cymbals. Let every thing that hath Breath, praise the LORD. Praise ye the LORD.*

Now to God the Father, God the Son, and God the Holy Ghost, Three Persons, and One God, be ascribed, as is most due, all Honour, Glory, and Praise, both now and for evermore. Amen.

F I N I S.



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